

R. Jones
C H R I S T

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TO THE
READER.

WHATEVER thy situation in life may be, there is but one refuge for thy soul—one sacrifice for thy sins—one advocate with thy God, JESUS CHRIST THE RIGHTEOUS.

By men of pleasure he is despised and rejected, to the Jew a stone of offence, to the Gentile an object of ridicule; but to them who are called, CHRIST, the power of God, and the wisdom of

GOD—to them he is made righteousness, sanctification, and redemption.

IN HIM there is neither Jew nor Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but

CHRIST IS ALL.

That, in perusing the following invaluable little Tract, HE may become better known, more admired, and more beloved by thee, is the most sincere and ardent prayer of

The EDITOR.

CHRIST IS ALL.

IN the LORD shall all the seed of Israel be justified, and shall glory, *Is. xlv. 24, 25.* It is only the dying of that JUST ONE for us who are unjust, that can bring us to God, *1 Pet. iii. 18.* He who knew no sin, was made sin for us, that we, who were nothing but sin, might be made the righteousness of God in Him, *2 Cor. v. 21.*

CHRIST is the Father's fulness of grace and glory. HE must have

the pre-eminence. HE alone is worthy, who is to build the spiritual temple of the Lord, and to bear the glory. Every vessel of this temple, from the cups to the flagons, must all be hung upon CHRIST. HE, by his Father's appointment, is the foundation-stone, corner-stone, top-stone.

Reader! Dost thou profess the name of Christ? and partake of his ordinances? *Luke i. 6.* Thou doest well. They are glorious privileges. But if thou hast not the blood of CHRIST, *1 John i. 7. 1 Cor. iii. 11.* at the root of thy profession, it will wither, and prove unprofitable.

Many

Many are tossed to and fro, ready to be carried away with every wind of doctrine, by the sleights of men, and cunning craftiness, whereby they lay in wait to deceive, *Eph. iv. 14*. There are many foundations to build upon that are false, upon which much labour is spent in vain; some are not speaking the truth in love; neither are they growing up into him in all things, who is the head, even CHRIST, *Eph. iv. 15*. There cannot be a growing in CHRIST, without an union with him. Without that union, all that we do is accursed.

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If

If thou retain guilt and self-righteousness under thy profession, those vipers will eat out all the vitals of it, Try, and examine with the greatest strictness every day, what foundation thy profession and the hope of thy glory are built upon, *1 Cor. iii. 11.* whether it were laid by the hand of **CHRIST**; if not, it will never be able to endure the storm which must come against it. Satan will throw it all down, and great will be the fall thereof, *Matt. vii. 27.*

Consider, the greatest sins may be hid under the greatest duties and the greatest terrors. See that the wound which sin hath made in thy soul be perfectly

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perfectly cured by the *blood of CHRIST*; not skinned over with duties, tears, enlargements, &c. Apply what thou wilt besides the *blood of CHRIST*, it will poison the sore. Thou wilt find that sin was never mortified truly, if thou hast not seen *CHRIST* bleeding for thee upon the cross. Nothing can kill it, but a sight of *CHRIST*'s righteousness.

Nature can afford no balsam fit for soul-cure. Healing from duty, and not from *CHRIST*, is the most desperate disease. Poor ragged nature, with all its highest improvements, can never spin a garment fine enough (without spot) to cover the
soul's

soul's nakedness. Nothing can do it but CHRIST's perfect righteousness.

Whatsoever is of nature's spinning must be all unravelled, before the righteousness of CHRIST can be put on. Whatsoever is of nature's putting on Satan will come and plunder, and leave the soul naked and open to the wrath of GOD. All that nature can do, can never make up the least dram of grace, mortify sin, or look CHRIST in the face. Thou mayest hear, pray, receive the sacrament, and yet be miserable, unless thou seest CHRIST, superior to all other excellency and righteousness in the world, and all these

these falling before the majesty of his love and grace, *Isa.* ii. 17.

If thou hast seen CHRIST truly, thou hast seen pure grace, pure righteousness in him every way infinite, far exceeding all sin and misery. If thou hast seen CHRIST, thou wilt trample upon all the righteousness of men and angels, as to thine acceptation with GOD. If thou hast seen CHRIST, thou wouldst not do a duty without him for ten thousand worlds, *1 Cor.* ii. 2. If ever thou hast seen CHRIST, thou hast seen Him a rock higher than self-righteousness, Satan, and sin, *Psal.* lxi. 2. and this rock doth follow thee,

thee, 1 *Cor.* x. 4. and there will be a continual dropping of honey and grace out of that rock to satisfy thee, *Psal.* lxxxi. 16. Examine, if ever thou hast beheld CHRIST, as the only begotten of the FATHER, full of grace and truth, *John* i. 14, 16, 17. Come to CHRIST, and give all diligence to make thy calling sure, 2 *Pet.* i. 10. Stand upon the rock of ages.

Men talk much of believing whilst whole and sound; few do it——CHRIST is the mystery of the scripture; grace the mystery of CHRIST. *Believing* is the most wonderful thing in the world, Put any thing of
thine

thine own to it, and thou spoilest it, CHRIST will not esteem it *believing*. When thou believest and comest to CHRIST, thou must leave behind thee thine own righteousness, (O, that is hard!) all thy holiness, sanctification, duties, tears, humblings, &c. and bring nothing but thy sins, thy wants and miseries, else CHRIST is not fit for thee, nor thou for CHRIST. CHRIST will be a perfect redeemer and mediator, and thou must be an undone sinner, or CHRIST and thou will never agree. It is the hardest thing in the world to take CHRIST *alone* for
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righteousness : that is to acknowledge him CHRIST.

Whatever comes in, when thou goest to GOD for acceptance, besides CHRIST, call it anti-Christ ; bid it be gone ; make *only* CHRIST's righteousness triumphant. All besides that is *Babylon*, which must fall, if CHRIST stand, and thou shalt rejoice in the day of the fall thereof. CHRIST alone did tread the wine-press, and there was none with him, *Isa.* lxiii. 3. If thou join any to CHRIST, CHRIST will trample upon it in fury and anger and stain his raiment with the blood thereof.

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Thou thinkest it easy to believe—
 Was thy faith ever tried with an
 hour of temptation, and a thorough
 sight of sin? Was it ever put to re-
 sist Satan and to feel the wrath of
 GOD lying upon thy conscience?
 When thou wert apprehensive of
 hell and the grave, then did GOD
 shew thee CHRIST a ransom, a
 righteousness, &c? *Then* couldst
 thou say, *oh! I see grace enough in*
CHRIST? If so, thou mayest say
 that which is the greatest word in
 the world, *I believe.* Untried faith
 is uncertain faith.

To *believing*, there must go a clear
 con-

conviction of sin and the merits of the blood of CHRIST, and of CHRIST's willingness to save a man, considered meerly as a *sinner*. A thing more difficult than to make a world. All the power in nature cannot get so high, in a storm of sin and guilt, as really to believe there is any grace, any willingness in CHRIST to save. When Satan chargeth sin upon the conscience, then for the soul to charge it upon CHRIST is gospel-like ; that is to make him CHRIST. He serves for that use. To accept CHRIST's righteousness *alone*, his blood *alone* for salvation,

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is the sum of the gospel. When the soul, in all duties and distresses, can say, "Nothing but CHRIST, CHRIST alone for righteousness, justification, sanctification, redemption, 1 Cor. i. 30. not humblings, not duties, not graces, &c." then the soul is got above the reach of the billows.

All temptations, Satan's advantages, and our complainings are laid in *self-righteousness* and *self-excellency*. GOD pursueth these by many ways, as *Laban* pursued after *Jacob* for his images. These must be torn from thee, be as unwilling as thou wilt. With

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these

these CHRIST will not dwell; and till CHRIST come in guilt will abide. Where guilt is, there is hardness of heart. Therefore much guilt argues little, if any thing of CHRIST.

When guilt is raised up, take heed of getting it allayed any way but by CHRIST'S blood; all other ways tend to harden the conscience. Make CHRIST thy peace, *Eph. ii. 14.* not thy duties, thy tears, &c. Thou mayst oppose CHRIST by duties as well as by sins. Look at CHRIST, and do as much as thou wilt. Stand with all thy weight upon CHRIST'S righteousness. Take heed of having
one

one foot on thine own righteousness, another on CHRIST's. 'Till CHRIST come and sit upon a throne of grace in the conscience, there is nothing but guilt, terrors, secret suspicions, the soul hanging between hope and fear, which is not an evangelic state.

Whosoever is afraid to see sin's utmost vileness, and to confess the desperate wickedness of his own heart suspects the merits of CHRIST.

However so great a sinner thou art, 1 *John* ii. 1. make CHRIST thine advocate, and thou wilt find him JESUS CHRIST THE RIGHTEOUS. In all doubtings,

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fears,

fears, storms of conscience, look at CHRIST only and continually: do not argue it with Satan, he desires no better; bid him go to CHRIST, and he will answer him. It is his office to be our advocate, *1 John ii. 1.* to answer the law as our surety, *Heb. vii. 22.* and justice, as our mediator, *Gal. iii. 20. 1 Tim. ii. 5.* He is sworn to that office, *Heb. vii. 20, 21.* Put CHRIST upon it. If thou wilt do any thing thy self, as satisfaction for sin, thou renoucest CHRIST the righteous, who was made sin for thee, *2 Cor. v. 21.*

Satan may quote, and corrupt, but he cannot answer scripture. It is

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is CHRIST's word of mighty authority. CHRIST foiled Satan with it, *Matt.* iv. 10. In all the scripture there is not one hard word against a poor sinner, stript of self-righteousness. Nay it plainly points him out to be the subject of the grace of the gospel, and none else. Believe but CHRIST's willingness, and that will make thee willing. If thou findest that thou canst not believe, remember it is CHRIST's work to make thee believe. He works to will and do of his good pleasure, *Phil.* ii. 13. By grace, thou art saved through faith, and that not of yourself, it is the gift

of GOD. Plead with him for that gift, *Eph. ii. 8.* CHRIST is the author and finisher of faith, put him to it. Mourn for thine unbelief, which is setting up guilt in the conscience above CHRIST, undervaluing the merits of CHRIST, accounting his blood an unholy, a common and unsatisfying thing.

Thou complaineſt much of thyself; doth thy sin make thee look more at CHRIST, less at thy self? that is right; otherwise complaining is but hypocrisy. To be looking at duties, graces, enlargements, when thou shouldst be looking at CHRIST, is self-righteous and pitiful. Looking
at

at them will make thee proud: looking at CHRIST'S grace will make thee humble. In all thy temptations be not discouraged, *James i. 2.* Those surges may be, not to drown thee, but to heave thee off from thy self on the rock CHRIST.

Thou mayest be brought low, even to the brink of destruction, ready to fall. Thou canst not be brought lower than the belly of hell, *Jonah ii. 2.* Many saints have been there. Yet, there thou mayest cry, from thence thou mayest look again towards the holy temple, *Jonah ii. 4.* Into that temple which was built with hands none might enter but

purified ones, and with an offering too, *Acts* xxi. 26. But now CHRIST is our temple, sacrifice, altar, high priest, to whom none must come but *sinners*, and that without any offering but his own blood once offered, *Heb.* vii. 27.

Remember all the patterns of grace that are in heaven. Thou thinkest, "Oh! what a monument of grace should I be!" There are many thousands as rich monuments as thou canst be. No guilt ever exceeded the merit of Christ's blood, no sin could ever conquer the invincible power of his grace—Do not despair. Hope still. When the clouds

clouds are blackest, even then look towards CHRIST, the standing pillar of the FATHER's love and grace, set up in heaven for all sinners to gaze upon continually. Whatsoever Satan or conscience say, do not conclude against thy self. CHRIST will have the last word. He is judge of quick and dead, and must pronounce the final sentence. His blood speaks reconciliation, *Col. i. 20.* cleansing, *1 John i. 7.* purchase, *Acts xx. 28.* redemption, *1 Pet. i. 18, 19.* purging, *Heb. ix. 13, 14.* remission, *v. 22.* liberty, *Heb. x. 19.* justification, *Rom. v. 9.* nearness to GOD, *Eph. ii. 13.* Stand and hearken
what

what GOD will say, for he will speak peace to his people, that they return no more to folly, *Psal.* lxxxv.

8. He speaks grace, mercy, and peace, 2 *Tim.* i. 2. That is the language of the FATHER and of CHRIST. Wait for CHRIST's appearing, as the morning-star, *Rev.* xxii. 16. He shall come as certainly as the morning, as refreshing as the rain, *Hof.* vi. 3.

The sun may as well be hindered from rising, as CHRIST the sun of righteousness, *Mal.* iv. 2. Look not a moment off CHRIST. Look not upon sin, but look upon CHRIST first. When thou mournest for sin,
if

if thou dost not see CHRIST then, away with it, *Zech. vii. 10.* In every duty look at CHRIST; before duty, to pardon; in duty, to assist; after duty, to accept. Without this, it is but carnal careless duty. Do not legalize the gospel, as if part remained for thee to do and suffer, and CHRIST were but a half mediator; as if thou must bear part of thine own sin, and make some satisfaction. Let sin break thy heart, but not thy hope in the gospel.

Look more at justification than sanctification. In the highest commands consider CHRIST, not as an exacter, to require, but as a debtor,
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an undertaker, to work. If thou hast looked at thy resolutions, endeavours, workings, duties, qualifications, &c. more than at the merits of CHRIST, it will cost thee dear. No wonder thou goest complaining; graces may be evidences, the merits of CHRIST alone without them must be the foundation of thy hope. CHRIST only can be the hope of glory, *Col. i. 27.*

When we come to GOD, we must bring nothing but CHRIST with us. Any ingredients, or any previous qualifications of our own will poison and corrupt faith. He that builds upon duties, graces, &c. knows not
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the merits of CHRIST. This makes believing so hard, so far above nature : if thou believest, thou must every day renounce (as dung and dross, *Phil.* iii. 7, 8.) thy privileges, thine obedience, thy baptism, thy sanctification, thy duties, thy graces, thy tears, thy meltings, thy humblings, and nothing but CHRIST must be held up. Every day thy workings, thy self-sufficiency must be destroyed. Thou must receive all at GOD's hand. CHRIST is the gift of GOD, *John* iv. 10. and iii. 16. Faith is the gift of GOD, *Eph.* ii. 8. Pardon is a free gift, *Rom.* v. 16. Ah! how nature storms, frets, rages
at

at this, that all is gift, and it can purchase nothing with its works, and tears, and duties, that all works are excluded and of no value in the justification of the soul, *Rom. iv. 5.*

If nature had been to contrive the way of salvation, it would rather have put it into the hands of saints and angels to sell it, than into the hands of CHRIST who gives freely, whom therefore it suspects. Nature would set up a way to purchase by doing; therefore it abominates the merits of CHRIST, as the most destructive thing to it. Nature would do any thing to be saved, rather than go to CHRIST, or close with
CHRIST,

CHRIST, and owe all to him, CHRIST will have nothing, but the soul would thrust somewhat of its own upon CHRIST. Here is the great controversy. Consider—didst thou ever yet see the merits of CHRIST, and the infinite satisfaction made by his death? didst thou see this when the burthen of sin and the wrath of GOD lay heavy on thy conscience? that is grace! the greatness of CHRIST'S merits is not known but to a poor soul in deep distress. Slight convictions will have but a slight low esteem of CHRIST'S blood and merits.

Despairing sinner! thou lookest
on

on thy right hand and on thy left, saying, *who will shew me any good?* thou art tumbling over all thy duties and professions to patch up a righteousness to save thee. Look at CHRIST now; look to him and be saved, all the ends of the earth, *Isa. xlv. 22.* There is none else. *He* is a Saviour, and there is none besides him, *v. 21.* Look any where else, and thou art undone. GOD will look at nothing but CHRIST; and thou must look at nothing else. CHRIST is lifted up on high, as the brazen serpent in the wilderness, that sinners at the ends of the earth--the greatest distance may see him,
and

and live, *John* iii. 14, 15. The least sight of him will be saving, the least touch healing to thee. And GOD intends thou shouldst look on him; for he hath set him upon a high throne of glory, in the open view of all poor sinners. Thou hast infinite reason to look on him, no reason at all to look off him. He is meek and lowly of heart, *Matt.* xi. 29. He will do that himself which he requires of his creature, *viz.* bear with infirmities, *Rom.* xv. 1. No pleasing himself; no standing upon points of law, *v.* 2. He will restore with the spirit of meekness, *Gal.* vi. 1. and bear thy burdens, *v.* 2. He will forgive; not only till seven times,

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but

but seventy times seven, *Matt.* xviii. 21, 22. It put the faith of the apostle to it to believe this, *Luke* xvii. 4, 5. Because we are hard to forgive, we think CHRIST is so.

We apprehend sin too great to be pardoned—We think CHRIST doth so, and measure infinite love with our line, infinite merits with our sins, which is the greatest pride and blasphemy, *Psal.* ciii. 11, 12. *Isa.* xl. 15. Hear what he saith, “I have found a
 “ ransom, *Job* xxxiii. 24. In him
 “ I am well pleased, *Matth.* iii.
 “ 17.” GOD will have nothing
 else. Nothing else will do thee
 good, or satisfy conscience, but
 CHRIST, who satisfied the Father.

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GOD doth all upon the account of CHRIST. Thy deserts are rejection, wrath, hell. CHRIST'S deserts are acceptance, pardon, life. He will not only shew thee the one, but he will give thee the other. It is CHRIST'S own glory and happiness to pardon.

Consider—whilst CHRIST was upon the earth, he was more among publicans and sinners than *Scribes* and *Pharisees*, his professed adversaries, for they were righteous ones. It is not as thou imaginest, that his state in glory makes him neglectful, scornful to poor sinners. No, He hath the same heart now in heaven. He is GOD and changeth

not. He is *the LAMB of GOD that taketh away the sins of the world*, John i. 29. He went through all thy temptations, dejections, sorrows, desertions, rejections, *Matth. iv. 3 to 12, and 26. Mark xv. 34. Luke xxii. 44. Matth. xxvi. 38.* He hath drunk the bitterest of the cup, and left thee the sweet : the condemnation is out. CHRIST drunk up all the FATHER'S wrath at one draught ; and nothing but salvation is left for thee. Thou sayest I cannot believe, I cannot repent, CHRIST is exalted a PRINCE and a SAVIOUR to give repentance and remission of sins, *Acts v. 31.* hast thou nothing but sin and misery ? Go to CHRIST
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with all thy impenitency and unbelief, to get faith and repentance from him ; that is glorious. Tell CHRIST, " LORD, I have brought
 " no righteousness, no grace to be
 " accepted in or justified by ; I am
 " come for thine, and must have it."

We would be bringing to CHRIST, and that must not be. Not a penny of nature's highest improvements will pass in heaven. Grace will not stand with works, *Tit.* iii. 5. *Rom.* xi. 6. That is a terrible point to nature, which cannot think of being stripped of all, not having a rag of duty or righteousness left to look at.

Self-righteousness and self-sufficiency are the darlings of nature,

which she preserves as her life. That makes CHRIST seem ugly to nature. Nature cannot desire him. He is just opposite to all nature's glorious interests. Let nature but make a gospel, and it would make it quite contrary to CHRIST. It would be to the just, the innocent, the holy, &c. CHRIST makes the gospel for thee, that is, for needy sinners, the ungodly, the unrighteous, the accursed.

Nature cannot endure to think the gospel is only for sinners: it will rather chuse to despair, than to go to CHRIST upon such terms. When nature is put to it by guilt or wrath, it will go to its old haunts of self-righteousness,

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righteousness, self-goodness, &c.
 An infinite power must cast down
 those strong-holds. None but the
 self-justiciary stands excluded by the
 gospel. CHRIST will look at the
 most abominable sinner before him ;
 because to such an one CHRIST
 cannot be made justification. He
 does not know or confess his sin.
John ix. 41. To say, in compli-
 ment, *I am a sinner*, is easy. But
 to pray with the publican indeed,
LORD be merciful unto me a sinner,
 is the hardest prayer in the world.
 It is easy to say, *I believe in CHRIST*.
 But to see CHRIST full of grace
 and truth, of whose fulness thou
mayest receive grace for grace ; that is
 saving.

saving. It is easy to profess CHRIST
 with the mouth. But, to confess
 him with the heart, as *Peter* did, to
be the CHRIST, the SON of the liv-
ing-GOD, the alone Mediator that
 is above flesh and blood. Many call
 CHRIST *Saviour*; few know him
 to be so. To see grace and salvation
 in CHRIST, is the greatest sight in
 the world. Sights will cause ap-
 plications. Men may be ashamed to
 think, in the midst of so much pro-
 fession, they have known so little of
 the blood of CHRIST, which is the
 main thing of the gospel. A Christ-
 less formal profession is the blackest
 sight, next to hell. Thou mayest
 have many good things; and yet one
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thing may be wanting, that may make thee go away sorrowful from CHRIST. Thou hast never sold all that thou hast, never parted with all thine own righteousness, &c. Thou mayest be high in duty, and yet a perfect enemy and adversary to CHRIST in every prayer, in every ordinance.

Labour after sanctification to thy utmost; but make not a CHRIST of it to save thee: if so, it must come down one way or other. CHRIST's obedience and sufferings, not thy sanctification, must be thy justification before GOD. For if the LORD should appear terrible out of his holy place, fire would consume it as hay and stubble. This is religion, "to build
ALL.

“ ALL upon the everlasting moun-
 “ tains of GOD’s love and grace in
 “ CHRIST, to look continually at
 “ CHRIST’S infinite righteousness
 “ and merits, to see the full guilt and
 “ defilement of sin pardoned and
 “ washed away; in these views to pray,
 “ hear, &c. knowing thy polluted
 “ SELF and all thy weak perfor-
 “ mances accepted continually; in
 “ these views to trample upon all
 “ self-righteousness, and be found
 “ continually in the righteousness
 “ of CHRIST only, *Phil. iii. 9.*
 “ that CHRIST alone, as Media-
 “ tor, may be exalted in his throne,
 “ mourning over all thy duties
 “ which thou hast not performed
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“ in the sight and sense of CHRIST’s
 “ love.” Without the blood of
 CHRIST on the conscience all is
 dead service, *Heb. ix. 14.*

Free will, or a moral capacity of
 believing in, turning unto, and call-
 ing upon God in CHRIST, the
 scriptures, the articles of the church
 of England, and the experience of
 christian men declare the natural
 man hath not. His refuge is free
 grace. *John ch. vi. 1 Cor. ch. ii.*
Rom. viii. 7. Com. Prayer, Art. x.
12, 13.—The idea of it will soon
 be destroyed in his heart who
 hath had any spiritual dealing with
 JESUS CHRIST, as to the application
 of his merits, and subjection to his
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righteousness CHRIST is every way too magnificent a person for poor nature to apprehend.—CHRIST is so infinitely holy, nature durst not look at him ; so infinitely good, nature can never believe him when it lies under full sights of sin. CHRIST is too high and glorious for nature so much as to touch. There must be a divine nature first put into the soul, to make it lay hold on him who lies so infinitely beyond its sight.

That CHRIST which the natural man can apprehend, is but a CHRIST of his own making, not the FATHER'S CHRIST, not JESUS the SON of the living GOD, to whom none
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can come without the FATHER'S drawing, *John* vi. 44, 45.

Search the scriptures daily, as mines of gold, wherein the heart of CHRIST is laid, *John* v. 39. Watch against constitutional sins, *Psal.* lix. 5. see them in their vileness, and they shall never break out into act. Keep always an humble, empty, broken frame of heart, sensible of any spiritual miscarriage, observant of all inward workings, fit for the highest communications. Keep not guilt in the conscience, but apply the blood of CHRIST immediately. GOD chargeth sin and guilt upon thee, to make thee look to CHRIST, the brazen serpent.

Judge

Judge not CHRIST's love by providences, but by promises, *Psal.* lxxiii. *Heb.* xii. 1. *Eccles.* ix. Bless GOD for shaking off false foundations, and for any way whereby he keeps the soul awakened and looking after CHRIST. Better is sickness and temptation, than security and slightness.

A slighting-spirit will turn a profane spirit, and will sin and pray too.—Slightness is the bane of profession. If it be not rooted out of the heart, by constant and serious dealings with and beholdings of CHRIST in duties, it will grow more strong and more deadly by being under ordinances.—Measure not thy graces by others attainments, but by the scripture.

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scripture. Be serious and exact in duty, having the weight of it upon thy heart; but be as much afraid of taking comfort from duties as from sins. Comfort from any hand but CHRIST is deadly. Be much in prayer, or you will never keep up much communion with GOD. As you are in closet-prayer, so you will be in all other ordinances.

Reckon not duties by high expressions, but by low frames, and views of CHRIST. Tremble at duties and gifts. It was the saying of a great saint, *he was more afraid of his duties than his sins*: the one often made him proud, the other always made him humble. Treasure
up

up manifestations of CHRIST's love, they make the heart low for CHRIST, too high for sin. Slight not the lowest, meanest evidences of grace : GOD may put thee to make use of the lowest as thou thinkest ; even that 1 *John* iii. 14. may be worth a thousand worlds to thee.

Be true to truth : but not turbulent and scornful. Restore such as are fallen ; help them up again with all the bowels of CHRIST. Set the broken disjointed bones with the grace of the gospel.

High professor, despise not weak faints. Thou mayest come to wish to be in the condition of the meanest of them. Be faithful to others infirmities,

mities, but sensible of thy own. Visit sick-beds and deserted souls much; they are excellent scholars in experience.

Abide in your calling. Be dutiful to all relations as to the LORD. Be content with little of the world: little will serve. Think every little of the earth much, because unworthy the least. Think much of heaven; not little, because CHRIST is so rich and free. Think every one better than thyself, and ever carry self-loathing about thee, as one fit to be trampled upon by all saints. See the vanity of the world, and the consumption that is upon all things, and love nothing but

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CHRIST

up manifestations of CHRIST's love, they make the heart low for CHRIST, too high for sin. Slight not the lowest, meanest evidences of grace : GOD may put thee to make use of the lowest as thou thinkest ; even that 1 *John* iii. 14. may be worth a thousand worlds to thee.

Be true to truth : but not turbulent and scornful. Restore such as are fallen ; help them up again with all the bowels of CHRIST. Set the broken disjointed bones with the grace of the gospel.

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CHRIST

CHRIST. Mourn to see so little of CHRIST in the world, so few needing him : trifles pleaseth them better. To a secure soul CHRIST is but a fable, the scriptures but a story. Mourn to think how many under baptism and ordinances who are not under grace, looking much after duty and obedience, little after CHRIST, or grace. Prepare for the cross ; welcome it ; bear it triumphantly as CHRIST's cross, whether scoffs, mockings, jeers, contempt, imprisonments, &c. But see it be CHRIST's cross, not thine own.

Sin will hinder from glorying in the cross of CHRIST. Omitting little truths against light may burthen the

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conscience, as well as committing the greatest sins against light. thou hast been taken out of the belly of hell into CHRIST's bosom, and made to sit among princes in the household of GOD—Oh! how couldst thou live as a pattern of mercy!

Redeemed, restored soul, what infinite sums dost thou owe CHRIST! With what singular frames oughtest thou to walk and to do every duty! On Sabbaths, what praising days, singing of hallelujahs, should they be to thee! What a heaven is communion with CHRIST, and angels, and saints. What a drowning the soul in eternal love, is a burial with CHRIST,

dying to all things besides him :
 Every time thou thinkest of CHRIST,
 be astonished, and wonder : when
 thou seest sin, look at CHRIST's
 grace which did pardon it ; when
 thou art proud, look at CHRIST's
 grace, that will humble and strike
 thee down in the dust.

Remember CHRIST's time of
 love when thou wast naked, *Ezek.*
xvi. 8, 9. then he chose thee. Canst
 thou ever have a proud thought—re-
 member whose arms supported thee
 from sinking, and delivered thee
 from the lowest hell, *Psal. lxxxvi.*
13. and shout in the ears of angels
 and men, *Psal. cxlviii.* and for ever
 sing " Praise, praise ; grace, grace."

Daily

Daily repent and pray; and walk in the fights of grace, as one that hath the anointings of grace upon thee. Remember thy sins, CHRIST's pardonings; thy deserts, CHRIST's merits; thy weakness, CHRIST's strength; thy pride, CHRIST's humility; thy many infirmities, CHRIST's restorings; thy guilt, CHRIST's new applications of his blood; thy failings, CHRIST's assistance; thy wants, CHRIST's fullness; thy temptations, CHRIST's tenderness; thy vileness, CHRIST's righteousness.

Blessed soul! whom CHRIST shall find, not having on his own righteousness, *Phil. iii. 9.* but having his

robes washed and made white in the blood of the LAMB, *Rev.* vii. 14.

Woeful, miserable professor ! who hast not the gospel within. Rest not on the judgement of thy fellow creatures. Thou mayest be applauded by them, and cast away in CHRIST's day of trial. Thou mayest come to baptism, and never *come to JESUS, and the blood of sprinkling, Heb.* xii. 24. Whatever workings or attainments are short of CHRIST's blood, merits, righteousness (the main object of the gospel) fall short of the gospel, and leave the soul in a condition of doubtings and questionings : and doubtings (if not looked into betimes) will
turn

turn to a slighthness of spirit, one of the most dangerous frames.

Trifle not with ordinances. Be much in meditation and prayer. Be constant and diligent in hearing CHRIST's word. We have need of doctrine, reproof, exhortation, consolation, as the tender herbs and the grass hath of the rain, the dew, the small rain, and the showers, *Deut.* xxxii. 2. Do all thou doest as foul-work unto CHRIST; *Zech.* vii. 5, 6. as immediately dealing with CHRIST JESUS, as if he were looking on thee, and thou on him, and fetch all thy strength from him.

Observe what holy motions you find in your soul to duties. Prize

the least good thought thou hast of CHRIST, the least good word thou speakest of him sincerely from the heart. Rich mercy; O, bless God for it! Observe, if every day you have the DAY-SPRING from on high, with his morning dews of mourning for sin, constantly visiting thee, *Luke i. 78.* Have you the bright morning-star, with *fresh* influences of grace and peace, constantly arising, *Rev. xxii. 16.* and CHRIST sweetly greeting the soul in all duties? What ever duty makes not more spiritual, will make more carnal; what doth not quicken and humble, will deaden and harden.

Judas may have the sop, the outward

ward privileges of baptism, and the supper of the LORD, &c. but *John* leaned on CHRIST's bosom, *John* xiii. 23. That is the gospel-ordinance posture, in which we should pray, and hear, and perform all duties. Nothing but lying in that bosom will dissolve hardness of heart, and make thee to mourn kindly for sin, and cure a careless spirit, that gangreen in profession. That will humble indeed, and make the soul cordial to CHRIST, and sin vile to the soul, yea transform it into the glory of CHRIST. Never think thou art right as thou shouldst be, a christian of any attainment, until thou come to this, always to see and
 feel

feel thyself lying in the bosom of CHRIST, who is in the bosom of his Father, *John i. 18.* Come and move the FATHER for near views of CHRIST, and you will be sure to speed. You can come with no request that pleaseth him better. He gave him out of his own bosom for that very end, to be held up before the eyes of all sinners, as the everlasting monument of his FATHER'S love.

Looking at the natural sun weakeneth the eye. The more you look at CHRIST the SUN OF RIGHTEOUSNESS, the stronger and clearer will the eye of faith be. Look but at CHRIST, you will love him,
and

and live on him. Think on him continually. Keep the eye constantly upon CHRIST's blood, or every blast of temptation will shake you. If you would see sin's sinfulness, to loath it and mourn, do not stand looking upon sin, but look upon CHRIST first, as suffering and satisfying. If you would see your graces, your sanctification, do not stand gazing upon them, but look at CHRIST's righteousness in the first place, (see the SON, and you see all) look at your graces in the second place.

In believing ; what you first look at, you expect stability from, and make the foundation of your hope. Go to CHRIST in sight of thy sin and misery,

misery, not of thy grace and holiness. Have nothing to do with thy graces and sanctification (they will but veil CHRIST) till thou hast seen CHRIST first. He that looks upon CHRIST through his own graces, is like one that sees the sun in water, which wavereth and moves as the water doth. Look upon CHRIST only as shining in the firmament of the FATHER's love and grace, then you will see him in his own glory, which is unspeakable.

Pride and unbelief will put you upon seeing somewhat in yourself first; but faith will have to do with none but CHRIST, who is inexpressibly glorious, and must swallow up
thy

thy sanctification as well as thy sin; for GOD made him both for us, and we must make him both, 1 Cor. i. 30. 2 Cor. v. 21. He that sets up his sanctification to look at for comfort, sets up a great idol, which will but strengthen his doubts and fears. Do but look off from CHRIST, and presently (like *Peter*) you sink in doubts.

A *Christian* never wants comfort, but by breaking the order and method of the gospel, looking on his own, and looking off from CHRIST's perfect righteousness, which is to chuse rather to live by candle-light than by the light of the sun. The honey that you suck from your own
 righteousness

righteousness will turn into perfect
 gall: and the light that you take
 from *that* to walk in will turn into
 black night upon the soul. Satan
 is tempting thee, by putting thee to
 plod about thy own grace, to get
 comfort from it. Then the FA-
 THER comes and points thee to
 CHRIST's grace, (as rich, glorious,
 and infinitely pleasing to him) and
 biddest thee study CHRIST's righte-
 ousness. His biddings are enablings
 —a blessed power—a sweet whisper,
 checking thine unbelief. Follow
 the least hint; close with much prayer;
 prize it as an invaluable jewel; it
 is an earnest of more to come. Again,
 If you would pray, and cannot,
 and

and so are discouraged, see CHRIST praying for you, using his interest with the FATHER for you, *John* xiv. 16. and *ch.* xvii. If you be troubled, see CHRIST your peace, *Eph.* ii. 14. leaving you peace when he went up to heaven, again and again charging you not to be troubled, no not in the least (sinfully troubled) so as to obstruct thy comfort or thy believing *John* xiv. 1, 27. He is now upon the throne, having spoiled upon the cross (in the lowest state of his humiliation) all that can hurt or annoy thee. He hath born all thy sins, sorrows, troubles, temptations, &c. and is gone to prepare a mansion for thee.

Thou

Thou who hast seen CHRIST *all*,
 and thyself absolutely nothing, who
 makest CHRIST all thy life, and
 art dead to all righteousness besides,
 thou art the CHRISTIAN, one highly
 beloved, who hath found favour
 with GOD, a favourite of heaven.
 Do CHRIST this one favour for all
 his love to thee, love his poor saints
 and people, (the meanest, the weak-
 est, notwithstanding any difference
 in judgement) they are engraven on
 his heart, as the name of the chil-
 dren of Israel on Aaron's breast-
 plate, *Exod. xxviii. 63*. Let them
 be so on thine, *Pray for the peace of*
Jerusalem, they shall prosper that
love thee, Psal. exxii. 6.

FINIS.

